

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

Vol. XV.

Chicago, March 7, 1885.

No. 1.

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A minister writes us, "I want a meeting of my parish soon, expressly to talk over 'The Ten Great Novel' question, really one of the most important things UNITY has set before us."

The Unitarian S. S. Society, at Boston, is going to republish "Selections from the Old Testament," compiled by Rev. J. Page Hopps, of England, and favorably noticed in a late issue of UNITY by Mr. Gannett.

The American Unitarian Association, at its February meeting, took steps towards the publication of a Theodore Parker volume, to be edited by James Freeman Clarke, for which it will receive the thanks of many Unitarians.

In our consideration of the subject of the moral education of children, what a vast truth is that expressed by Miss Martineau: Nobility is not engendered so much by the inculcation of morality, as by surrounding of noble influences.

Mrs. Caroline A. Mason has kindly furnished us at our request with a copy of the poem entitled "The Snow," referred to in previous numbers of UNITY, and we take pleasure in reprinting it in the Exchange Table department of this issue.

C. H. Kerr, our office editor, has prepared for the press a selection of UNITY poems. The volume will appear about May 1st, and our readers will be glad find their old friends respectfully clothed in the garb of a little volume of some seventy-five poems. We predict that in a modest way, it will become one more effective interpreter of un-dogmatic religion. It will

at least be redolent with the grace of a loving faith and of a broad fellowship. It is only the poets who can make us

"Young once more,
Pouring heaven into the shut house of life."

Judging by its devotional results, *The Christian Register* prefers the response of the congregation to the minister's prayer in church by the chanting the Lord's Prayer "to even a solo from Patti." Another indication of wholesome sensibility in our contemporary.

"A Blessing on the Day," the editorial by "W. C. G.," that appeared in our last, is neatly printed as "UNITY Short Tracts," No. 2, and can be obtained at this office at the rate of forty cents a hundred. It should receive wide circulation and thoughtful consideration among home-makers everywhere.

How slow even good people are to realize the awful truth in the following pungent remark of Mrs. Kate Gannett Wells: "Wrong-doing and love of drink are so inseparably connected that it is hard to distinguish cause from effect. All grades of sin recognize the service that liquor renders them, and do not hesitate to apply its aid to their purposes."

The Weekly Magazine for Feb. 28 contains an admirable paper by our frequent contributor, Celia P. Woolley, on "The Uses of Culture," in which she discovers "a conceit of the intellect, a divorcing of the reasoning faculties from the affection of nature, as one of the saddest features of modern thought." The only object of culture that is commendable, she thinks, is "the elevation of the race to which we belong, whose rising or falling destiny is our own."

The New Era publishes a sequel to "Betsy and I are out," by Helen Bostwick, in which occurs this bit of wholesome theology:

"But the blindest truths of the Bible we learned to think
don't lie
In the texts we hunt with a candle, to prove our doctrines by,
But them that come to us in sorrow, and when we're on our
knees,
So if Caleb won't argue on free-will, I'll leave alone the
decrees."

A correspondent writes: I strayed not long ago within the doors of another church than our own. In such a place the spirit is perhaps most fully aroused. As the minister in his long prayer rapidly enumerated the various blessings required by his congregation, and my mind became confused in the attempt to preserve them in orderly array, the thought rather

humorously struck me that perhaps the Infinite mind itself might experience a little difficulty in meting out all benefits demanded, even though desiring to do so, through very lack of remembrance!

In our next number we will give a condensation of our *Church-Door Pulpit* experience-meeting, having interviewed through the post those who used it last year, most of whom replied with becoming length and frankness. It was variously received last year; but few evidently share the feeling of brother Tilden, expressed in another column. It is an exceptional parish that is in danger of reading too many tracts, or of losing their interest in the sermons from too much religious reading of any kind; so far as the personal experiences of the editor of this paper go, the best readers are always the best listeners, and a good sermon in the pulpit invariably clears the pulpit at the church door. At any rate the *Church-Door Pulpit* is to be continued another year.

T. W. Higginson has recently expressed views opposed to the teachings of physiology by the ordinary instructor. What we have heard of one teacher who instructs a class of young girls of ages ranging from twelve to fifteen, inclines us to take sides with Mr. Higginson. This person makes light of the pupil's natural shrinking from some portions of the study, and has even been known to bring into class some parts of the human framework most unexpectedly, thereby causing a painful shock to sensitive minds, and then to speak in sarcastic tones of the "silliness" of turning pale on such an occasion. Is not here a real example of cruelty to children? Should any one be privileged to teach of the human form divine except one who has not only the spirit of reverence but the judgment to lead delicately and wisely along the wonderful way that discloses how He hath fashioned us?

From private letters of Dr. Samuel Davidson, the eminent Biblical scholar of England, to an American correspondent we are permitted to make the following interesting extracts, bearing upon questions of living interest to the religious student: "Orthodoxy with you as with us has a strong hold on the public at large, and although many have renounced it in secret, they countenance it in public from various motives which it is not easy to applaud." The Doctor thinks that the Unitarians of England are further advanced than those of America on questions of Biblical criticism, and says: "No one possessing the great critical faculty can now uphold the authenticity of the fourth Gospel;" as to the doctrine of the infallibility he says: "The plenary inspiration of the Scriptures was held by the early fathers from Justin Martyr and Irenæus onward. I don't think the word 'infallible' was used, but the thing implied in it was tacitly held. Infallibility came to the front in the generations of the Lutherans, next to Luther, when it was set up as a counterpart to the infallibility of the Pope. The Protestants set up an infallible book against an infallible

Pope, and thus the doctrine came to prevail not only in Germany but in England, in the seventeenth and following centuries to the rise of rationalism. I do not believe that the Romanists have ever held the infallibility of the Scriptures; they insist on the infallibility of the church. I could quote the opinions of Catholics about books of Scripture at which orthodox Protestants would be shocked."

A correspondent asks: "Upon whom does the sin of selfishness rest when an organization accepts the resignation of a leader who has spent soul and body in its service, and who, worn out and needing rest for a while, and fearing to be a burden, makes the offer to surrender his charge into the hands of a stronger and fresher man? We saw to-day a clergyman whose pale countenance spoke of convalescence, and were pained to learn that the parish he had assumed the charge of ten years ago when it had barely the breath of life within it, and at his sacrifice of a large salary elsewhere, helped to build up through indefatigable labors in its prosperity had without demur, accepted his resignation in his illness, and was looking for a 'talented' preacher to whom it would give an 'increased' salary. Because a man is within a shadow of an organization, can he feel that he may lend his voice and vote to that which, outside of it, he would call ungrateful and unjust?" We trust this case has few parallels.

The *Christian Register*, à propos to the Washington monument celebration, says: "Is it not time that jokes on Washington's hatchet should be buried? Have we not had enough of cheap wit in derision of a story which we should hope was true, as grateful evidence of the early age at which his manly, conscientious, truth-loving spirit was developed?" To which we answer a hearty yes. There is a moral blight that is peculiarly American that ought to be resisted—this tendency to reduce everything to a joke, to sharpen every conversation with a pun, to desecrate the most sacred instincts and passions of life with boarding-house repartee, and to measure every saying by its laugh-provoking power. The irreverent levity, from which the unborn babe and the mother in Heaven, even, are not exempt, has found ample play upon the poised character of George Washington. The belittling familiarity that flippantly talks of "the immortal George" in the presence of children cannot fail to lower their standards of moral dignity and to lessen the influence upon their minds of one of the most stately characters in human history.

Readers in at least half a hundred different towns will think that the correspondent who sent us the following must belong to their own parish. "Sociability at present seems to centre on the one infatuation, 'progressive euchre.' This is the now prevailing epidemic. If there were as much zeal in the matter of good literature, or in the Unitarian missionary work, as in this, I should feel that we were amounting to

something." This dissipation is not confined to small towns. We heard the other day of a Chicago lady who boasted that she "had attended twenty-four progressive euchre parties this winter." She had mildly drunk the bewitching wine of prize-winning, which, in its unvarnished forms, is known as gambling, and under that name would appall her sensibilities and shock her moral sense. This, like all other dissipations, is held to strict account by a Providence that will go on weakening the fair gamer's interest in other things, weakening her grasp on other pleasures, lessening her holy helpfulness to other lives, until she wakes some morning to the sense that she and the Infinite have been working at cross-purposes, and that she is on the losing side. It may need the bed and the doctor to persuade her that the thriftless life is the wicked life, and that the way of even the merry, polite and guiltless transgressor is hard.

We have to thank many friends for telling us frankly the defects of our little paper. We are frequently reminded in the same mail that it is both too radical and too conservative, too aggressive and too conciliatory. To the justness of all such criticism we give ready consent. Indeed, so great are the limitations which we ourselves feel that at times we wonder if it is worth while to continue this love's labor. But all our criticisms are not of the kind mentioned and we beg leave to publish for the encouragement of editor and subscribers in this first number of our fifteenth volume a word of another kind coming from a western outpost:

"Let me tell you something of what a single copy of *UNITY* has been to our remote center.

1. One of the few papers with a conscience. Its short editorials on current events have furnished a moral tonic to a circle of ten persons.
2. It has pointed out a course of valuable reading to two young men.
3. The reading and course of study for three literary societies have been guided by it.
4. It has given six mothers a list of books from which to choose their children's reading.
5. The ten novels indicated by *UNITY* have been read by a large circle. *UNITY* directed one bookseller in his selections of books for the holidays. But some one may say this is only literary work. Is it that only? Can a young man read "Les Misérables" and "Scarlet Letter" and get only literary culture? This has not aided in building a sect perhaps, but that is not what should be most desired.
6. One young lady who began reading it a Baptist is now hoping to be counted worthy the ministry of the religion of Freedom, Fellowship and Character.
7. One who much against her will found herself unchurched, standing alone under the sky of heaven with no human heart near, has been guided by this little paper to a kindred that is most precious. Do you know what it is to be lonesome? The sun may shine and all the sky be in sight, the flowers may bloom and the green grass wave, and yet we miss the human hand.

So far has this little candle cast its beam. I pray you increase its light, but do not quench its rays."

VOLUME FIFTEEN.

For several months an unusual amount of planning and figuring has been going on at *UNITY* office, but we are not prepared to announce any new plans or to promise any startling improvements on this birthday. We enter upon our eighth year hoping that before its close *UNITY* will be much more deserving the patronage of its subscribers than at its beginning. At present we have only to say that in the face of considerable criticism, both within and without our household, *UNITY* intends to stand by its flag. The great words it placed upon its banner seven years ago, of "FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION," are still its inspiration and its justification, and though in some quarters they may suffer as "Aristides the just" did from two frequent mention, they still represent to us the central things in religion, and imply all the essential elements of true piety. There is no danger of too much emphasis being placed on any one of them. We shall refuse in the future, as in the past, to enter the field of dogmatic controversy. *UNITY* declines prolonged disputes, either with its contributors or its exchanges. It prefers reserving its limited columns for the emphasizing of the great principles of morality, love, development, religion, to lending them to the more sensational and exciting use of doctrinal discussions. We have been frequently entreated to "get up a fight" with this man or that paper, to the end that the paper may be made more interesting and our subscription list increased. We decline, not because there is no fight in us, but because we remember how the Christian centuries have been burdened, and to a certain extent blighted, by theological controversy. We will not willingly increase the amount of useless discussion. We have continued sympathy with truth-seekers, but none with chronic debaters. We hope in a small way to continue to help the former, and we intend to continue to disappoint the latter. We shall continue to have great interest in the Unitarian movement, little interest in the Unitarian sect. We shall continue to emphasize its principles of free thought, inclusive fellowship, practical righteousness, and progress much more than its doctrines concerning the Trinity, atonement, or interpretations of Bible texts. Glad and proud of its history, *UNITY* is by no means contented with the present attainment of the Unitarian fellowship. It is far from being the inspiring, consecrated and consecrating movement which its principles demand. We shall continue steadily to oppose any attempts to narrow its boundaries or to set up dogmatic fences to keep its piety in, or to keep honest thought and earnest inquiry out. As with the word "Unitarian," so with the words "Christian" and "Christianity." We gladly, gratefully recognise the fact that we are in the rich stream of Christian inheritance, by far the noblest stream of historic religion that has ever flowed through the fields of humanity. We revere its founder, would magnify

the beauty of his life and the breadth of his sympathies. We expect great victories yet to be won under these names and this teacher, and we want to do our part in the struggle. We wish to enlarge its "hunger and thirst after righteousness;" but we resent any tendency to use these words as dogmatic barriers to faith, or as a doctrinal test of the religious life; we will not use them to sever us from the kindling prophets of other religious movements; we will not enter into a war of syllables; we much prefer the thing without the name to the name without the thing. If love, justice, truth, practically applied everywhere, and always, among all men and in all religion, is Christianity, then we are Christian; but if Christianity is this with a dogmatic "but" and a sectarian "if" attached, we reject the "but" and the "if." If to believe in the Golden Rule, to emphasize the Beatitudes and to feel the Fatherhood of God and the Brotherhood of Man is to be followers of Jesus, we humbly desire to be worthy such fellowship; but if in addition to this we are expected to assent to certain theological formulas regarding his exclusive claim, miraculous power or super-human nature, we refuse, preferring the faith of Jesus to any such a faith in Jesus. We are well aware that in choosing this line of work UNITY accepts the harder and more solitary road. The interest in doctrinal discussion is still greater than in moral culture, and it is much easier to write entertaining editorials about the Athanasian Creed or the Pope at Rome, than it is to interest any large number of men and women in Kindergartens, temperance, civil-service reform, the poetry of Lowell and Emerson, the maturing and the building and maintenance of churches that are to be high schools of character, academies of moral culture, and colleges of good-will to all men. It is well to arouse an antagonism to error, and in our small way we will do our best at this, but it is better and far more difficult to create a hospitality to truth, and this will be our prime end. To this work UNITY pledges itself anew, and asks the continued patronage and forbearance of those who believe that this work is worth doing.

THE HONEST CREED.

Mr. Gannett's open letter to the editor of the *Index*, published below, is a sufficient answer to Mr. Potter's strictures upon the "Unitarian Affirmations," published in our issue of February 1. We sympathize with those who feel the cramping, artificial and contradictory character of the Preamble and Constitution of the National Unitarian Conference, and have no doubt but that the informing spirit of the nineteenth century will at no distant day correct them; but we have no sympathy with the tendency, nowhere more manifest than on the platform of the Free Religious Association and in its organ, to insist on interpreting the Unitarian movement of to day by its narrowest and smallest manifestation, by the letter of twenty years ago. It is a treatment which these very persons wisely and effectively resent when applied in a large way to the

religions of the world. Our sympathies have always been with those who fought on the radical side in the "battle of Syracuse," but the subsequent years have proven that there was, to say the least, as much conscience, piety, depth of feeling and probably breadth of sympathies on the conservative side as there was on the radical; and, that the fears of the former were as well grounded as were those of the latter. The National Unitarian Conference did not become a fossil, a canting company of grumblers or a timid, halting body, afraid of the future and unwilling to face its problems; while the F. R. A. did not prove to be the inspiring, progressive movement in the religious life of America, which many of its friends at that time hoped it would. It is high time that both these movements should be interpreted by the spirit rather than by the letter. Article Ten of the National Conference Constitution, quoted in the *Index* of the 19th ult., distinctly records the declaration that the Preamble and Constitution "are no authoritative test of Unitarianism," and with our colleague, Mr. Gannett, we believe that there is nothing in the "Affirmations" in question but what does meet the approval of all classes of Unitarians and "the much more" which we all are glad to append for our personal uses. The F. R. A. represents an *attitude of mind* with which we have great sympathy, but Unitarianism as it is being interpreted by the holy spirit of today is a *movement of souls* that enkindles our enthusiasm. It is missionary; it is constructively aggressive; it is creative; and above all it is religious; formulating symbols, phrases and organizations to fit the newer thought and to shape the newer life; it is not only making new wine, but making new bottles to hold it—a very important thing to do to-day.

A LETTER TO MR. POTTER ABOUT CERTAIN UNITARIAN AFFIRMATIONS.

DEAR MR. POTTER: I am glad you raised the question in your *Index* editorial (Feb. 19) whether the "Unitarian Affirmations," printed in our little five-cent hymn book, were true for most Unitarians; and I think your main point well made. It *would* be fairer to say in some way that that Statement of Faith represents many, rather than all, Unitarians; and if the others concerned in making it agree, some such word shall go into future copies,—perhaps into those already printed. But the others may not feel any need to qualify it.

It is so taken for granted in the Unitarian family that none can try to make an authoritative statement of belief for others without thereby ceasing to be Unitarian, that one easily overlooks the importance of saying this each time he sets forth the Faith to strangers.

But I must add something. I do not think that "creed" nearly so unfair to the *majority* of Unitarians as you imply: the unfairness that I feel concerns a *minority*. For I believe not only that very many East as well as West would hail those Affirmations as a noble wording of their noblest faiths, but that a real majority of us would accept them as a *minimum* state-

ment, i.e., as one not wholly satisfactory and adequate, one they would themselves draw up, but as one that states nothing they do not believe, and that does state the central and most vital parts of what they do believe. "*Minimum*," as essences are *minima*.

For instance, as to the five points you select for special criticism,—Jesus, Bible, Immortality, Free Thought, Names that divide "Religion,"—on three of these I should answer to your query, *yes*, where you are expecting *no*. I think that the majority of Unitarians to-day *do* "regard Jesus as only the greatest of the historic Prophets of Religion,"—though, you know, the word "only" is your own, it is not in the Affirmations, which aimed to be as little negative and limitative as possible; and that the old and now misleading titles "Lord" and "Son of God" cover no more than *that* to most of those who still use the titles, and even to most of those who degrade them into shibboleths. But that prophetic ranking still leaves honest room for differing degrees of appreciation. I think the majority *do* "place all bibles of all religions together to be judged alike by the standards of Reason and Right,"—but this leaves room for valuing the Hebrew and Christian bible either below or above the other historic bibles. It is poor logic and poor taste and faint-heartedness, but not real misbelief about the bibles, that make so many ministers read but one,—one book from all literature!—at their church services. And I think that to the majority of us "all names that divide 'Religion' are of comparatively little consequence,"—though the adverb, I see, a little blurs the meaning here, which was, "All names that divide 'Religion' are to them of little consequence compared with *it*." Many emphasize and over-emphasize the names "Christian" and "Unitarian," but I think the majority of even these would thoughtfully allow that "Religion" is still the greater word, as in itself covering most of all they value most.

As to Immortality, probably most of us, as you hint, would call their "hope" a "faith." I could hardly tell for myself, which is the exacter word to express the sort of trust. You know the A. U. A. published Chadwick's sermon, "The Immortal Hope,"—its only tract, I think, directly on the subject. "In that hope we rejoice," our affirmation safely said.

And as to Free Thought, of which we said that "Unitarians trust it, they trust it everywhere, they only fear thought bound," the question by which you seek to test the truth of that strong statement includes other bearings, it seems to me, than simply those which our words involves. That is the one sentence, however, about whose truth I felt a little doubt,—it is so very strong; but I have a good deal less doubt that most Unitarians would claim it to be wholly true. You ask, "Has any general representative body of Unitarians ever expressed this trust to the extent of declaring that the limits of their religious fellowship should be as wide as freedom of thought in the search for truth?" I know of none that has expressed it in those set terms; but as coupled with two other emphasis, if possible still more important,—the spirit of Love, and the attempt to right the wrong in self and

in society,—I think it is implied in the motto of our Western Unitarian Conference, "Freedom, Fellowship and character in Religion," and still more specifically in the Constitutions of several of our Western State Conferences.

But, as you well know, few of us are wholly *logical* in such matters as you ask about in your editorial; and the lack of logic isn't *mainly* lack of "honesty." Instead of saying with you of the beliefs represented by the preamble, etc., of the National Conference, and those affirmed in our little hymn-book, "Both of these statements cannot be true of the generality of Unitarians," I suspect the precise opposite is the fact,—that both statements *are* true of the generality, and they do not feel their inconsistency.

If Unitarians believed more mightily what they do believe, the proportions of emphasis would alter for them; the great things would ring out great, and the small things would ring out small! "O ye of *little* faith!" keeps coming into mind. Not "pale negations," as Emerson put it, but *pale affirmations* describes us. Truly we have our great ideas, but if our great ideas had us, we should know that we could put no wind behind them so strong as would arise by saying, each and all, and all together, that our one Supreme Idea is "Ethics, and the Great Faith to which Ethics leads,—Faith in the Moral Order of the Universe, Faith in All-ruling Righteousness." Then all other ideas and names,—God, Immortality, Jesus, Bible, and the rest,—would find their own due places and proportions of importance. Then for the first time we might be able to make outsiders understand "what Unitarianism is." Then in the National Conference, "Article X" would become the Preamble; at present the pyramid is standing on its apex, with its broad base in the air. And then it might be even possible to put forth in National Conference a "Statement of Unitarian Faith," the "Unitarian Affirmations," for we should frankly say, Within that Supreme Idea for which we stand, all counting it supreme, we freely differ about this and that which others make supreme, some of us believing more, some less,—and we could tell the range. The world would listen in amaze, and we should be "Atheists" for fifty years, and then in that sign should begin to conquer.

Truly yours,

W. C. GANNETT.

Cleveland, O., Feb. 24, 1885.

THE "CHURCH-DOOR PULPIT" NEW FURNISHED FOR NEXT YEAR.

The second year of the "CHURCH DOOR PULPIT" begins in April, and the preachers that are to preach the fortnightly sermon in it are gathering. The series will differ from last year's in two respects. Four numbers will be devoted respectively to Channing, Parker, Emerson, and Martineau, giving a score or two of what in each writer may be called his "*Gospel passages*." If one would learn in short space for what the four great prophets of the Liberal Faith stand, let him read these numbers; and keep them on hand

to give a friend. One such draught, and some who drink will go seeking the fountain from which it comes. If these four pamphlets do not furnish "Scripture readings" for the *pulpit* also, it will be a surprise.

In three more numbers the subjects "God," "Miracles," and "the Bible," will be respectively treated in extracts from several writers. Each of these three pamphlets will be, as it were, a handful of short liberal tracts on its special subject.

The other thirteen numbers will probably be single sermons from as many preachers,—preachers ranging in their thought from Liberal Orthodoxy to the Society for Ethical Culture; most of them finding a natural home, therefore, under the Unitarian name. To announce the broad religious fellowship, the "unity without uniformity" of faith, implied in such pulpit comradeship,—to announce and emphasize and further that, is one purpose for which the *Church-Door Pulpit* as well as *UNITY* itself, was started; the independence of each writer being guarded by the note printed on his sermon that he is responsible for his own alone and for nothing else in the series. So far as those invited have been heard from and decided on, the list stands now, Phillips Brooks, John Chadwick, Rowland Connor, Washington Gladden, John Learned, Andrew P. Peabody, John Snyder.

Will those who think that such a series of twenty pamphlets, as is here described, promises good pocket and post-office preaching, soon send in their subscriptions for the coming year? The hope is that all our churches, West and East, will catch the new church-habit, to regularly and freely furnish forth a table or shelves near the door with such pamphlets, first for home reading and then for lending and mailing, each reader becoming his own missionary society for whatever he finds worthy. In this way nearly 30,000 "Church-Door Pulpit" sermons have been distributed more or less widely, this past year, mainly in the West. Probably nothing like 30,000 tracts could have been circulated here in any other way. And a tract is surely none the worse, but all the better, for being paid for by one of its receivers instead of by some donor Society. Each church that subscribes \$25.00 for a block of fifty copies and uses them thoroughly through individual readers, as here suggested, besides any good done in its own homes, sends out 20 times 50, or one thousand tracts a year, to spread its faith—a little mission well worth adding regularly to any church life. It is found that a minute's "prelude" from the minister, describing the "Church-Door" sermon for the day and its preacher, interests the people in it and him, and usually causes the table to be swept of its thirty, forty, fifty copies.

Further announcement will be made in the next *UNITY*. The two remaining sermons for the first year, the March numbers, are by Heber Newton and Prof. C. C. Everett.

Single subscription for the year (20 pamphlets) \$1.00.

Block subscriptions of ten or more copies for churches, etc., fifty cents each copy. Send to C. H. Kerr, *UNITY* office, 135 Wabash Ave., Chicago, Ill.

W. C. G.

Contributed Articles.

"EIN FESTE BURG."

Amid the din of human need,
Of nascent thought and dying creed,
I calmly rest upon the rock
That bears, unmoved, each earthquake shock.

The God I cannot comprehend
I still can trust as loving Friend;
And, faithful, do the will I know,
Till He His higher will shall show.

As manhood's prototype I see
The faithful man of Galilee;
Who duty's path unswerving trod,
And dared to live his faith in God.

Too well I know the strength of sin
And self, that fain would rule within;
For flesh and sense, of mortal birth,
Still gravitate to mother earth:—

But there's a power within the soul
That spurns the senses' low control;
Soars where no earthly foot hath trod,
And links the human with its God!

Here will I rest; and patiently
Await what light may come to me;
Assured, 'mid life's uncertainties
That God still lives, and I am His.

W. N. EVANS.

Montreal, December, 1884.

THE STUDY OF POLITICS.

IN "UNITY CLUBS" AND CLASSES.

(First Paper.)

During the last days of the late Presidential campaign, when the rolling drum so often murdered sleep, those who watched the torchlight processions must have often had rise to their lips, Webster's miserable interrogatory, "What is all this worth?" Mr. Plim-soll, the member of the House of Commons, who has been in that body so staunch a friend of the British seaman against the greed of the ship-owner, as he watched the platoons of full-grown men, arrayed in tawdry helmets and flimsy uniforms, march through Broadway in New York city, said that he could not understand what bearing the brilliant display of flaming torches had upon the election of President. The truth of this comment received a tardy acknowledgment in a leading New York journal, which in an editorial on the day after election expressed the wish that the torchlight procession in future campaigns should be conspicuous by its absence. Every true patriot will echo the wish. Quick speed the day when the party leader shall try to win the support of voters by argument and calm appeal to reason, instead of by

tickling them with spectacular shams as the Roman Emperors wheedled their degenerate subjects in the declining days of Rome. As tending to this result, one might hope that the enthusiasm which last fall vented itself in useless frolic might crystallize into a permanent desire for a knowledge of our government and a study of the great questions of national policy.

Our colleges are forming schools in political science for the training of statesmen. But we need also common schools for the training of citizens. "No more vital truth was ever uttered than that freedom and free institutions can not long be maintained by any people, who do not understand the nature of their own government." Ignorance and apathy are two deadly foes of good government. Eternal vigilance is to be the price of our liberty, as it has been for those who people the graves of the world. But zeal without knowledge can avail little in the battle against the dangers that threaten our institutions. The true citizen should not merely will to do the duties of a citizen, but should know what those duties are.

A very promising feature of the social life of to-day is the revival of learning, which has become so general during the last ten years. Whatever the special form in which it manifests itself, whether the Society for the Encouragement of Studies at Home, the Correspondence University, traveling clubs, the Chautauqua Literary and Scientific Circle, or the Unity Clubs—all these societies are born of the same spirit, viz: the purpose to make life more than mere money-getting, or a round of idle pleasure. Usually the study is some branch of literature, or the exploring of some realm in the "fairy-land of science;" and the fruitage of such endeavor is the finding of a greater richness in the life we live, and the awakening of a keener interest in the world we dwell in. But in the curriculum of this "people's college," side by side with literature and science, politics ought to have a leading place. I use the word, not in its popular sense as a trade which men pursue for gain or selfish ambition, but in the nobler sense that it has had since Aristotle, as the art which considers the relations of man to man in society, the best forms of government for securing peace and equal justice, and the methods of administration which will bring the greatest good to the greatest number. Politics, in this sense, is plainly a study of the utmost importance, and it is likewise a most fascinating quest. As medical science deals with the physical body, its structure and functions, the laws necessary for its health, the diseases which sap its strength, and the best remedies for the prevention and cure of them, so the student of political science examines the body politic, its varying form in different nations, the history of its growth under different conditions, the curious shapes which sometimes result from differences of environment, and the dangers that threaten to thwart its usefulness or destroy its life. No study save that which bears directly upon his profession or trade can have a more practical value for the American citizen.

When our nation was younger, the New England

town-meeting was an excellent training school for citizens in the art of self-government. The motive of self-interest awakened and compelled interest in public affairs on the part of the citizens. Its value as a factor in the development and birth of our republic, is a truism of history. De Tocqueville, in "Democracy in America," Frothingham, in "The Rise of the Republic," and Emerson, in his Concord address, fifty years ago, have dwelt upon its value in developing a loyal and intelligent public spirit.

But the glory and the usefulness of the town-meeting have largely departed, with the growth of cities and the infusion of alien blood. The good which it in part did for the patriots of the Revolution must be accomplished for the citizen of the present day through other channels. The college, the public school, the daily press, individual study and volunteer associations for study, like the Unity Clubs—these are the agencies which must help to solve the problem of self-government in the second century of our existence, a problem now more difficult in some respects than in the first.

Whoever undertakes this study from a sense of duty, feeling the "*noblesse oblige*" of citizenship calling him to the endeavor, will be likely to continue it with zest and pleasure for its own sake. It will throw light and life upon many a dim and dull page of our own history and the history of the mother country. For example: Mr. Gladstone, the noblest and greatest statesman England has known in this century, if not in all her history, now guides her ship of state through troubled waters. His career is inseparably linked with England's history for the last thirty years. And no one can intelligently study the life of that noble man, whose brow is so worthy of the wreath of oak-leaves, without some knowledge of political institutions. Or, to look at home for instances, the fan-shaped portion of the territory of the United States, bounded by the Ohio and Mississippi rivers was, one hundred ago, a wilderness. Now it is a fair land, teeming with wealth and population, of which Chicago is the metropolis. Does the reader know that the foundations of peace, of justice, of government and public education for all this territory, now comprising five great states, were laid in an act passed by the Congress of the Confederation, of inglorious renown, called the Ordinance of 1787, which most school histories merely allude to, and some do not even mention? This is but a single example among many to show that the true lessons of our national history can only be learned in connection with a study of political institutions. As Mr. Edward A. Freeman has pithily phrased it, "History is past politics, and politics is present history."

Must the Unity Clubs, who decide to take up this interesting study, pursue it with only one-half of their members, and not have the stimulus of the soft voice and gracious presence of woman? Perish the thought! The writer has always found in his classes that girls were interested and able students of the subject as well as boys, and her experience is not phenomenal. At Wellesley College a club of the best students is

studying carefully political and economic questions, and the chief editorial writer upon constitutional and political questions of a leading Boston journal was until recently a woman graduate of a Western college. The sapient Mr. Stelling, in "The Mill on the Floss," thought that bright Maggie Tulliver, though quick like most women, could not go so far in her studies as her blockhead of a brother, Tom. But Mr. Stelling with his view of woman's capabilities is rapidly becoming a relic of the past, and the absurdity of his dictum is disproved by the record of woman's achievements. The young men of the Unity Clubs will surely be more scholarly than the sorry hero of "The Mill on the Floss," and they will be much more chivalrous than he was in welcoming the young women to a study of the things that pertain to the nation's life and welfare.

In a second article, the writer will briefly indicate a course of study, and mention some of the best books for use in pursuing it.

GEORGE L. FOX.

PROMISE.

Thy need! how sore it presseth thee!
Rut though thou scannest wide,
The best it means thou canst not see
Until it is supplied.

And herein lies the hope it bears,
The boon thou dost entreat;
Not in thy thought, but in thy prayers,
Fulfilment is complete.

Ah man! well dost thou crave always
The larger life to be;
Thy thought but follows His who lays
Thine ample destiny.

RUTH FELD.

SOCRATES.—II.

THE SOCRATIC SPIRIT AND METHOD.

Coming now to the Socratic philosophy, or, more accurately speaking, since Socrates framed no system, the Socratic philosophizing, we have to speak of its spirit, its method, its content or doctrines, and its general outcome or result.

And first, as to its spirit. Socrates, as we have already seen, was, in an important sense, skeptical and not dogmatic. He freely criticized established beliefs, customs and institutions. He discredited the early physical speculation, saying that it attempted the impossible, that it was unprofitable and diverted men's thoughts from what was profitable, and even that it was impious. He encouraged the study of geometry and astronomy, for example, only so far as they served the most "practical" purposes of life. He discredited the wisdom of the Sophists, without always being ready to supply palpable and positive doctrine in its stead. He discredited, if we may say so, himself, asserting that he knew only that he knew nothing. He made

no pretensions to being a teacher at all, not to say a teacher of philosophy. It was, indeed, not without reason that he was considered by some of his contemporaries as a Sophist, or even worse than a Sophist. Superficially regarded, at least, Socrates was one of the most pronounced negativists of his times. And if we look below the surface, for what was positive in him, we shall find it not in the laying down of a first principle applicable to all existence; but rather in his affirmation of the necessity and all-sufficingness of self-knowledge for the practical purposes of human life, in his love of true self-hood, and in his assumption that the essence or rather essences of things can be expressed in a definition or general statement valid for all human intelligence; in other words, that the truth is not many, as the Sophists held, but one, or rather, one in many. The position of Socrates was equivocal, a fact plainly indicated in the spirit of his teachings and his life. He knew that he did not know,* and yet he felt that he had a deeper sense of reality than any other of his time; and this his contemporaries saw.

And here is the explanation of the irony, now clear and cutting, now suppressed, that characterized much of his teaching. It was not a mere trick of conversation, at least it was not always so; it was the spirit of one whose superior insight could not be contained in the old wine-bottles of customary conduct and expression. Whatever influence it may have exercised upon his contemporaries toward leading them to the truth or causing them to put him to death must be attributed to the inner situation in which he was placed as much as to his will. That irony, in other words, seems to have been a necessary phase in the development of Greek thought and Greek life, and such irony, indeed, seems to be a necessary phase in the development of all thought and life so far as they are serious and are required to harmonize contradictions. In Socrates, as not, perhaps, in the majority of men, that irony was softened, though not made less deep, by a large geniality (proceeding from bodily and spiritual health), by what, in its superficial aspect, has been called by Hegel and others after him "Attic urbanity," but what is really love of true self-hood, of essential human nature. If, indeed, the main thought of the Socratic doctrine of knowledge is self-knowledge, the impelling spirit of his philosophizing is that of self-love, or the love of the true self. In its most obvious form, it was good fellowship; in its deepest it was, shall we say, the religion of humanity. The sentiment that in Socrates amounted to what we have just called the religion of humanity was called by the Greeks Eros, and was in its best form the love of the true, the beautiful, and the good generally; but in the ordinary Greek it did not embrace anything that was not Grecian, it could not be the religion or love of *humanity*. It became that in Socrates on account of the superior intelligence that in him lay at the root of it.

And we may say, finally, of the spirit of the Socratic philosophizing, that its principal element was not

* See Plato's Apology, 21.

skepticism, nor a missionary enthusiasm for man, but the love of truth, a love founded on a profound sense of reality and a clear insight into the fundamental form of truth. This was undoubtedly modified, we may even say narrowed, by his attitude toward the prevalent philosophy of nature and his predilection for man, and Socrates was consequently not a philosopher in the broadest sense of the term; he was, rather, a moral philosopher, or better still an ethical inquirer. He did not philosophize with a fully conceived first principle of all existence; nor, on the other hand, did he simply "feel after" the truth "if haply he might find it"; but he had a method which was doubtless the most positively philosophical element in his teaching.

Logically considered, that method was the method of induction and definition, which, according to Aristotle, Socrates introduced into philosophy. Socrates, Xenophon tells us, was always stimulating his companions to inquire into the essence or nature of things, and to class them properly. His method rested on the insight, begotten doubtless of the study of previous speculation, that the truth is not merely one, as the Eleatics held, nor simply many as the Sophists maintained, but one in many, and is contained in the definition, or general notion that represents the essence of many individuals. With this insight was connected the further insight that the truth, though one, or rather, because one in many, is accessible to the many (persons) since they are one as well as many: also the insight that the many (persons) are true persons only as they are one with themselves (through self-knowledge) and with one another (through intelligent social union); in other words, that it is through self-knowledge and intelligent society, which are at bottom inseparable, that man, so to say, defines himself. Here was implicitly the basis of both logic and ethics: *implicitly* because all this of which we have been speaking was a matter not of scientific development and demonstration, but of clear, practical insight with Socrates. The science of it was left to be constructed by Plato and Aristotle.

But to return to the method itself. Broadly characterized, it was a method (1) of developing true conceptions or general notions (2) in conversation or dialogue. It was not simply a logical mode of investigating and expounding abstract truth; but a process, as well, by which truth was elicited and made effective, whether the result was positive instruction or conviction of ignorance. It was a process whose outcome depended upon insight, sympathy and tact, quite as much as upon logic. It was an ethical conference, the presiding spirit of which was the love of truth. Conversation was the natural outward form of it, both on account of the state of the Greek mind and Greek society at the time, and on account of the character (chiefly ethical) of the truth that was the principal subject of the Socratic investigation. The truth was with the many; individualism in thought prevailed; interchange of opinion was necessary and natural; the Greeks were a talkative, social people; the raw material for ethical science or edification must be gathered and wrought up by dialogue or dialectic.

And we may say in passing, that if the truth was in Grecian life at all, it must have been brought to light and made effective in the Socratic conferences, for in those conferences were those who represented the very flower of that life: Euripides, Xenophon, Pericles, the younger, Critias, Alcibiades, Phaedo, Chærephon, Charmides, Plato, Euclid, and many others, most of whom doubtless came to Socrates "not," to quote Xenophon, "that they might become public speakers, in the assembly or at court, but that they might become noble and good; capable of discharging properly their duties to their families, their servants, their relatives, their friends, the state and their fellow-countrymen." Some of them, especially Plato and Euclid, came also for intellectual training,—to catch, if possible, and understand something of that wonderful mastery of conceptions which made Socrates the king of dialectic. Now, in these conferences with these quick and fresh minds,—as well as with many not so quick and fresh, Socrates delighted to practice what, with no very delicate humor, he was pleased to call his maieutic or obstetric art,—his art of bringing to the birth ideas with which the minds of the Grecian youth were laboring. In practicing this art he proceeded on the assumption that the real truth is not an external addition to the mind; but is in part, at least, native to it, and is to be developed out of it.* This assumption, indeed, constituted a part of the doctrine of self-knowledge. Now sometimes the ideas that he by this art brought to the birth were not worth keeping and rearing, and must be "exposed" in true Spartan fashion, the only result of the birth being self-knowledge on the part of those relieved of their ideas. Sometimes, however, the ideas were sound and vigorous, and if well cared for might be reared into something really good. Accordingly, the Socratic dialectic was two-fold, destructive and constructive. On the whole, it was more *frequently* the former than the latter, with a net result, however, of something positive and enduring, as it needs only the one fact, Plato, the man and the philosopher, to show. If Critias and Alcibiades turned out badly, we are obliged to assume that it was not in them to do otherwise.

Let us look a little more closely into the nature and effect of the Socratic dialectic. The most of those who were, willingly or unwillingly, subjected to it were unripe for the perception of truth in its naked form; they could not appreciate logical distinctions, pure and simple, nor could they face plain fact. They were filled with false feelings and opinions, some of them stuffed with the learning of the Sophists, and were, in consequence, full of conceit. Before they could be brought to the perception of positive and constructive truth they needed to be relieved of their ignorance, their false sentiment, and conceit. Then they needed to be encouraged in their right opinions and their desire to know. These services Socrates could perform for them thoroughly and well. The young man, for example, who was confident of

*See Plato's *Meno.*, 81-83.

being just and of knowing what justice was, knew not what to make of himself, justice, or anything else after being obliged to contradict himself several times within a few breaths; the logical process of *reductio ad absurdum* had been performed upon him as well as his theories, and he simply desired to know himself better; to know how to make himself capable of understanding what he had in vain labored long to understand. This is a Xenophontic* illustration of the destructive dialectic, by which a false general statement was overthrown by being shown to be inconsistent with an admitted general truth, or with well-known facts or instances. By the opposite process, the positive or constructive dialectic, some truth or right opinion held by the learner was confirmed, or else some new truth brought to light; analysis, comparison, generalization and definition constituting the logical elements of the process. On the whole, the most valuable result of the Socratic dialectic was the reproduction, in those engaged in the conferences, of the Socratic spirit,—modesty, the habits of circumspection, a sense of the differences or even contradictions in things, an intelligent desire for the truth, for wholeness of thought and character; what, in short, may be called a philosophic frame of mind. So much for the Socratic method or propædæutic.

B. C. BURT.

SEPTEMBER TWENTY-FIFTH.

Perhaps in all this cruel, changeful world
There may be some who hate this blessed day
Because it brought them terror and dismay,
Or from some seat of fortune found them hurled;
Or some, with joy's bright banner closely furled,
May keep the day in sadness, giving way
To grievous tears, that burn as deep today
As when from sorrow's source they first were whirled.

Oh, you who hate the day, and speak it ill,—
Be sure it brought a gem beyond all price;
And you who weep, un comforted, be still,—
An angel came this day from paradise;
Upon this day my dearest love was born—
The rarest jewel day hath ever worn.

WM. S. LORD.

SHORT DOCTRINAL SERMONS.

V.

ABOUT THE SON OF GOD.

1. The idea that certain men were sons of God is common to all religions and nations. The heroes in the mythologies are generally sons either of gods or goddesses. In the religions we also find that their founders were born of virgins or in some other miraculous way.

2. The Old Testament, though it descends at times

to the crude ideas of the mythologies, yet maintains, as a rule, a high conception of our relationship to God.

3. The expression "the Son of Man" is found very often in the later prophets, and it is the term which Jesus most often applied to himself. Just what exact meaning he attached to it is difficult to say. He meant, there is little doubt, to imply that he was one with our humanity.

4. This expression is never used by Paul in speaking of Jesus. He uses the words "Son of God." The church has followed Paul and forgotten the Son of Man.

5. In time the expression "Son of God" was reversed so that we have in the stead "God the Son." And as God the Son, the Christian church has worshipped Jesus, the Son of Man.

6. But all through the New Testament there runs the idea that we all may become the sons of God. "Now are we the sons of God," says John. But especially in the prayer of Jesus, in the gospel of John, chapter xvii., is the likeness between his sonship and that of all men enforced. The deep truth underlying all Christian thought is that we are related by sonship to God. And the thought now manifesting itself is that in no sense is Jesus a son of God except as we all are or may become.

7. Jesus was the Son of God in that he was the true Son of man. It is by becoming real sons of men that we are to become sons of God.

ALBERT WALKLEY.

SMARTNESS AND BRIGHTNESS.

La Rochefoucauld remarks that "Everybody speaks well of his heart, but no one dares to speak well of his head." But again he says, "Everyone complains of the badness of his memory, but nobody of his judgment."

But why are we both unwilling to depreciate our judgment, and yet afraid to praise it? This double fact shows the real truth. If we were only afraid to praise our intelligence, it might be because mental power was ranked so low in the world that we wished not to seem to value what, by common consent, was disregarded. If, on the other hand, we were only unwilling to depreciate our intelligence, it might be because talent was ranked high by common consent. But if we are equally unwilling to praise it and to depreciate it, it must be because wit is ranked so very high that no one is willing to confess himself deficient in it, and yet no one dares pretend to it. Or express it thus: No one will confess inability because he does not admit it even to himself; and no one will claim ability because he is afraid others will not admit it. There is great general admiration for smartness, brightness, quickness for "parts," as they have been called immemorially. "He is very smart," "How bright she is,"—these are the exclamations of high praise. But why should the quality called "brightness" be ranked so high? Why should intellectual keenness be such a Cæsar? Why, espe-

* See the Memorabilia, Book IV, Chap. II. Perhaps the happiest illustration of the Socratic dialectic, destructive and constructive, is the Meno of Plato.

cially, should it keep all the rest "in servile fearfulness?" Why, also, should we think it modest and proper to praise our hearts, saying that we are constant, faithful, loving, true; but on the other hand, presumptuous and intolerable to praise our heads, as to say that we are sagacious, capable, talented? If there be anything in the common opinion which, however brightness may receive social homage, does nevertheless lie secure and unalterable at the basis of human nature, the judgment, namely, that moral power and stability is far finer than intellectual brilliancy, then it is saying a great deal more for ourselves to claim a grand heart than to claim a grand mind. Yet we do the one without the least feeling of shame, and we are overpowered with the least charge of doing the other. Probably one reason of this is a fact very honorable to human nature. The truth is that the greatest things are the most common things. Grand, wide, noble and loving hearts are common enough on every side, compared to the mere flashing of penetrative wit, to make it no shame if we rank ourselves in a brotherhood of excellence which is so numerous.

But truly, I am weary of smartness and of all the adulation which it excites from the thoughtless. It is but a flare of gas, which, against the peace and quiet of common sunshine, is but crimson and smoke. Think of the things which excite often but little attention, and yet are as much nobler than mere brightness as the heavens are large to contain the earth. Breadth of character, large sympathy, patience, which is appreciation of the value of things, reverence, which is appreciation of the value of other people, humility, which is a broad intelligence applied to oneself, and love, whether in that form of divine serviceableness which embraces humanity, or in that concentration which from individual devotion draws inspiration, strength and bliss—these are the glories of character. I think there is such a thing as a genius for loving. For aught I can see, it is as admirable as a genius for poetry, or music, or sculpture, or science; and men would bow to it even more than to those shining qualities, if it were not, thank God, both as common and as heavenly as the stars.

Brightness easily may be and very often is accompanied with great narrowness, with restricted interests and sympathies, with a selfish life. It is self-confident, vaulting into pulpits, seeking place, planning for notoriety, loving admiration rather than the quiet dignity of the work itself. Often it is united with a total lack of deference for superiority, whether of age or of attainment. This is very common with "smart" persons. They seem even to be unconscious of the presence of any superiority, however great, a trait not only shocking to taste and feeling, but fatal to progress of mind.

I say I am tired of brightness. I exclaim of it as Hippolyta of the Moon: "I am weary of this Moon; would he would change;" and I often wish to continue with Theseus: "It appears, by his small light of discretion, that he is in the wane; but yet in courtesy, in all reason, we must stay the time." For smart moon-

shine, however it glimmer above many a self-withdrawing star, is but a mere reflection, and we mistake it for a true source of light because of its perpetual repetition. "This lantern is the moon, and I the man in the moon; this thornbush my thornbush, and this dog my dog," with a strong emphasis on the pronoun *my*.

Well, dance on, smart masters, bright mistresses, dance along your way, flash, scintillate, speak your pretty wit, write your fine lines, shine and be bright. But however you speak, I'll not listen to you when I wish wisdom; however you seem to lead, I'll not seek you when I wish to be comforted; and however you shine, I'll not go to you when I wish warmth. You will be looked at, which will please you; you will be talked of, which will please you more. But you are not fit to lean on, because you are "pithy." You are too strongly intrenched at present in the foolish admiration of the world to care while I say soberly, that I regret the common admiration of the powers which really have the least grandeur in them, the shining qualities of wit, of expression, of literary aptitude, while the greatness and the patience of moral endowment sit unnoticed, but satisfied. Smartness, brightness,—pah! I own to an increasing aversion for people of "parts," out of a growing liking for people who are *whole*.

J. V. BLAKE.

P. S.—Since writing the above, I have read a curious and interesting article by Galton detailing some of his experiments on Psychometry, that is, the measure of the number and value of our mental processes. He says: "I found the purely verbal associations to contrast forcibly in their rapid mechanical precision with the tardy and imperfect elaboration of highly generalized ideas; the former depending on an elementary action of the brain, the latter on an exceedingly complicated one. It was easy to infer from this the near alliance between smartness and shallowness."

Correspondence.

FROM MEADVILLE.

DEAR UNITY:—You are always welcome to our Study Table, whether in Boston or Meadville. You always wear a smiling face and speak in cheerful tones. You are not given to circumlocution. You aim at the "bull's eye," and if you don't always hit it you come near enough to show you are a marksman. I like your downright earnestness. I should call it *Christian* earnestness, if you were not a *leetle* ticklish as to that particular form of religion. I like your curt, crisp way of putting things, even when I don't agree with you. I like your motto. I like your "creed," in your last number, February 1, only I should want to put "We revere Jesus as the greatest of the historic prophets of religion" in small caps for emphasis, and change the "hope of immortality" into "*assurance*."

But, as a whole, you have given in your creed a grand string of affirmations.

But I write to tell you about Meadville. Somehow you don't seem to know much about us. But we still live. The school established here did not die because it was not removed to Cleveland. It still shows comfortable signs of life. Brother Barber was welcomed to his new professorship very cordially, and all is going on very much as if the "vital spark" had not been quenched by the cold water thrown on it. A class of eight will graduate in June—a class of fine promise—several of whom have already had some experience in preaching. Three young men have entered since the present term commenced. The spirit of the school is admirable.

Our little church, too, "The Independent Congregational Church," still lives. It is not large; never was. Obesity is not a disease to which the Unitarian church is much exposed. But some say we are growing. At all events the attendance is encouraging. We hope to send something soon for the Western Conference, though I fear it will not be much, for we are having a good many expenses of our own just now. Besides, our church has just sent \$50 to the "Church Loan Fund," in addition to the \$215 given to that fund at Saratoga by members of our church. But we shall do something, notwithstanding some of you Western fellows keep kicking out of the Christian traces, as if you thought the Christian name a disgrace. But we think you are better than you sometimes seem, and will kick in again by and by, if you are let alone.

As to that "Church Door Pulpit," I don't think we like it well enough to enter on another year, as a church; though individuals may subscribe for reading and circulation on their own responsibility. I told the people the other Sunday that nearly all the tracts which had come to us for circulation I had liked *very much*. Some of them were admirable. But a few of them I did not like at all. I considered them very objectionable, and it seemed to me not "liberal" but irrational to hand to people at the church door a tract which taught exactly the reverse of what I had been preaching in the morning. If we wished to give strangers an idea of what we believed, that was just the way *not* to do it, and repel them from the truth dear to our hearts. I told them, moreover, that I should not say to what particular tracts I referred, as I was aware there was an eager desire on the part of many to see and read everything deemed by anybody objectionable. I did not propose to assist their curiosity that way. Then I said, that in regard to the plan itself, even if the printed documents were entirely unexceptional, and of the highest order, I did not know as I quite approved of it. For, when I preach one of my very best sermons, and every man has his best, however poor the average, I wanted them to take *that* home with them, and talk it over in the afternoon, and again in the evening, with wife and children—to squeeze the orange and get out all the juice.

Now if they took a better printed sermon home with them from the church, their thoughts would be

taken right away from mine and my *best sermon* would be cast into the shade, in short, laid on the shelf like a tract from the A. U. A. Even if they took home a sermon *poorer* than mine—a thing barely possible—still, even the poorer thing would divert the interest from mine. So, that on the whole, I was so selfish and egotistical, and had so good an opinion of my own preaching, and was so anxious to have them get all the benefit from it, that I really did not think I liked *the plan* any way. What the people will think about I don't know. Having had my say, I hope they will do as they are a mind to, and they probably will, for they belong to the Western Conference.

And now, dear UNITY, one word for our Theological School. Don't forget that it still lives, and that its great want is the same as at Cambridge, the want of earnest, bright, religiously-consecrated young men, to come and take a full course of instruction for the Christian ministry. Have you not seen such, within the sound of your voice, who are only waiting for the encouraging word to come? Yours truly,

W. P. TILDEN.

MEADVILLE, Feb. 10, 1885.

The Study Table.

ABRAHAM LINCOLN.

In the department of biography, notwithstanding the many excellent books of that class which have been published lately, the new **life of Abraham Lincoln*, the last work written by the late Isaac N. Arnold, is the most notable books, or certainly one of the most notable, which has issued from an American press in some time.

The subject is one that will for many years to come, be ever interesting to American readers—yes, to all English-speaking readers, and to historical students throughout the world. The sixteenth President of the United States, already enshrined in the hearts of his countrymen as the friend of the lowly and oppressed, the downtrodden and enslaved; as one who had risen straight from the honest yeoman life of the land, and who fully understood and appreciated the sturdy common-sense, honor and practical love of justice and fair play existing deep down in the hearts of the American people, has come by the cruel tragedy of his violent and totally undeserved death at the hand of an assassin, to hold almost the place of a Patron Saint of the Great Republic in the eyes and thoughts of all; and so for long ages, the story of his life, familiar to every one, will, like the life of the first president of the Republic always be read with reverent love and enthusiastic admiration.

Abraham Lincoln was thoroughly and wholly a product of American democratic civilization. He, as little as any man who in this century has risen to fame and elevation, owed nothing to the civilizations of

*LIFE OF ABRAHAM LINCOLN. By Isaac N. Arnold. Chicago: Jansen, McClurg & Co., 1885. \$2.50.

the old world; but as in the fulness of time the overruling Power, which makes for righteousness throughout the world, is always sure to produce when needed, the man who is to carry forward the great principles which make mankind nobler and more perfect, so in this era of the world's history that Power brought forth Abraham Lincoln to effect the purposes for which he lived and died; to carry out the complete emancipation of millions of his countrymen and make his native land in fact, as before it had been in name, the land of free men and free institutions forever. Mr. Arnold has told the story of the life of this great and good man with a simple directness and power, which can not be too highly praised. No one could have told it, all things considered, better. No one, it would be easy to believe, could have told it so well. He had long been the intimate friend of Mr. Lincoln, he had met him in the trial of cases in the courts of Illinois, he had stood with him in the arena of political life, up to the time when the people of the United States called him to be their chief magistrate; and during all the years of his administration, amid the perils and anxieties of a great civil war, when his patience and steadfastness, his faith in the cause he represented, and in the people at whose head he was placed, and his sound, common-sense convictions of duty were most sorely exercised and tried, no one was a more intimate confidant and trusted adviser and friend than he who has now written the life of the martyred President.

Other writers will tell the same story with more eloquence of language and more purity of diction, it may be, but none will do so with more true love and sincere admiration than Mr. Arnold, who was so thoroughly familiar with and so thoroughly appreciated the difficulties which constantly beset his hero's path.

The story, then, could hardly fail to be well told; but it is far better told, I think, than even this intimacy and friendship would justify one in expecting, and places the author in high rank as a biographical historian, which will become more and more acknowledged as the book becomes generally read and known. For the work is not merely a life of Lincoln; it is also an excellent history of the slavery question and rise of the republican party, while, as giving a general view of the Rebellion, it is all the ordinary reader could desire, and will add, I think, not a little to the true understanding of that great historical episode, in many respects.

There is no use in recapitulating the events of Mr. Lincoln's life in a review of the volume, these events are generally familiar to all readers, but it is not, outside of the state where Mr. Lincoln came to manhood and laid the foundations of his greatness, or outside the circle of those contemporaries who knew him personally and whose numbers are rapidly diminishing, generally known or realized how great a man he was in the more private paths of ordinary civil and professional life. Mr. Arnold's work will help the people of the United States to learn what a powerful man Lincoln was, morally and intellectually, from the very beginning of his life—to appreciate as never before

the strength of mind which enabled him to conquer difficulties which seem almost insurmountable, disadvantages of early education, or lack of education, of poverty and social standing, and become one of the foremost lawyers of his state, a man who never, except in a certain uncouth roughness of outside appearance, showed any real deficiency of education, a man who never lost his head, who was in all essentials one of nature's noblemen, a true and kindly gentleman in all his thoughts and words and acts, a leader of the bar, loved and respected by all the best and wisest of his state, a politician free from the ordinary blemishes so common to the class, a statesman in the true sense of the word, without bigotry of opinion, but unswerving in his honor and convictions, and withal gifted with an eloquence always logical in its reasonings and always true in its sentiments and correct in its perfect good taste.

Well might Edward Everett say of the beautiful speech at Gettysburg: "Ah, Mr. President, how gladly would I exchange all my hundred pages to have been the author of your twenty lines," for who now remembers, or cares to remember, Everett's ornate oration, while all Americans are familiar with what Lincoln said at Gettysburg; and our children and our children's children will be likely to be as familiar with it as ourselves.

There are no more fitting words with which to close the notice of a book which should be read by all Americans and should stand on the shelves of every library in the land, however small, in an honored place, than those with which the book itself ends: "There is but one other name in American history which can be mentioned with his (Lincoln's) as that of a peer—the name of Washington. Lincoln was as pure, as just, as patriotic as the Father of his country. He had more faith in the people, and was more hopeful for the future. Both have been so associated with our own history, that time will only brighten the lustre of their fame."

WM. ELIOT FURNESS.

THE FUTURE RELIGION OF THE WORLD.

DEAR UNITY:—I have been reading your critique on my "Future Religion of the World." Will you allow me to say a few words thereanent?

You express your warm sympathy with the views and intent of the book (which of course I am very glad of), but at the same time you think it will be nearly or quite "worthless" for the great object it has set before it, the unification of men's hearts and minds in a veritable world's religion, "because of the style in which it is written." You previously explain to some extent your objections to the style; it is, you say, "slashing." By this I understand you to mean that it deals in assertions without proof. The immense extent of ground covered by the subject and its branches, rendered it impossible to adduce all proofs; these had to be left to the individual studies of readers so inclined, or else the limits could not have been

brought within ordinary readable compass; the proofs in full would have swelled it to seven or eight volumes.

You adduce as an instance of assertion without proof—the name Kish'n, which I say is in Arabic the equivalent of Krishna. For the proof of this you need only have looked at my foot note under same page, where I quote Badáoni, the author of the Arabic work "Muntakhab at Tawarikh," containing a history of the Arabic-speaking Muhammadan Emperor of India, Akbar. Throughout this work, Badáoni, who was in the best possible position to know the Arabic for Krishna, gives that name as "Kish'n," *exactly* the Hebrew name of the river or brook called Kishon in the Bible. I do not see how any more could be said or need be said to prove that Kish'n is the Arabic for Krishna, unless any one had disputed that fact (of which I have not yet heard). Will you kindly insert in UNITY a quotation of this note, to show that, in this instance at least, I have not made assertion without adducing proof?

If, as you say, you sympathize with the great object of "Future Religion," would it not help that object to help the circulation of the book? The contrary effect will, it seems to me, be produced by proclaiming it "worthless." It might as well be read, surely, and let it have a chance to do its best for that great and holy object.

I am, sir, your appreciative reader, and the author of "Future Religion." T. LLOYD STANLEY.

3711 Chestnut st., Philadelphia, Feb. 11, 1885.

[We still think that an author who can coolly assume the identity of Jehovah and Jove, as names, and identify Adam with Manu and make him the author of the Vedas and leader of the Aryan invasion of India will lose the confidence of so many of his readers that the usefulness of his book will be almost destroyed by his assumptions, notwithstanding his good intentions and high aims.—D. N. U., REVIEWER.]

THE RELIGIOUS ASPECT OF PHILOSOPHY. A Critique of the Bases of Conduct and of Faith, by Josiah Royce, Ph. D., Instructor in Philosophy in Harvard College. It is impossible to do justice to this book in the limits permitted us here. We are greatly mistaken if it has not a significant part to play in future discussions of religion and ethics. Not many books have thus far been produced, in this country at least, so suggestive, so stimulating, so scholarly. It has long been apparent that any real contributions to philosophy must come from men no longer dominated either by the letter or spirit of orthodoxy. This taint, manifested alike in its subserviency to ecclesiastical traditions and in its extreme reactions from them, has vitiated a vast amount of the thinking of our time. Now while our author says, "*he has no present connection with any visible religious body, and no sort of desire for any such connection,*" yet whoever looks into it to find "blank negations" will be disappointed. It pierces with merciless thrust many of the shams and platitudes of modern philanthropy and belief. It shows what "illusions of selfishness" be under the forms of pity, sympathy, gratitude and other names for *altruism*. It exposes the falsity of that *natural Dualism* of which Hamilton makes so much; the emptiness of Spencer's *unknowable*; the inadequacy and finiteness of Harrison's deified *Humanity*. Yet the work is intensely serious and constructive, and it gives a sanction to right so solemn, and an object of worship so high, that he must be insensible indeed, who follows the argument to the end,

and does not feel the force of the appeal contained in it, that every man shall behold goodness and truth as the supreme realities. There are many pages scattered through the work which we should be glad to quote here for their simple classical beauty. Many illustrations have an aptness that will make them long remembered. And yet it is no book for a dull or idle hour. Well as the work has been done by the writer, there is something for the reader to do. We fear the class is not yet large of those who are prepared for such productions. But for those who are, the gaining of this volume will be a veritable event. The book is encouraging, and the class is growing. Houghton, Mifflin & Co., Boston. \$2.00. J. C. L.

THE SHADOW OF JOHN WALLACE. A novel. By L. Clarkson. A writer hitherto unknown, if we mistake not, has offered to the public this novel, inspired, as he says, by Robert Browning, dedicated to the poet, and introduced by a quotation from "The Ring and the Book." Our attention was first called to the book by a somewhat satirical notice in an exchange, which suggested that the work might be favorably received by a certain Browning society in England of which the editor had heard. Believing, as we do, in Browning and Browning societies, we formed high anticipations of the book, and they have not been disappointed. The literary style is exquisite and the character-painting is thoroughly artistic. White, Stokes & Allen, New York. \$1.00. C. H. K.

A NEW EASTER SERVICE. Arranged by Rev. H. G. Spaulding. The order of service is one which includes responsive reading suitable to the occasion, with Easter-day carols and hymns of a simple and joyful character. It is a service particularly rich in music, as it contains nine different songs of varying purpose—prayerful, thoughtful, or sprightly—alternating with readings, recitations, and other exercises. Unitarian Sunday-School Society, Boston. 5 cents; 50 copies, \$2.00; 100 copies, \$3.50. This, in connection with the Easter Service prepared by Mr. Blake, and sold by the Western Unit. S. S. Soc'y either in separate form or bound in "Unity Festivals," ought to meet the wants of all our churches. E. T. L.

LAMPS AND PATHS. A volume of sermons for children. By Rev. T. T. Munger. An admirable series of sermons, clear and simple enough in style to come home to any bright child, yet none the less thoughtful and rational. The author wisely avoids most of the disputed subjects over which he has shown such a mastery in his book, "The Freedom of Faith," and preaches to the children upon the truths of divine love and human life that reach above and below the creeds. The result is a book which orthodox and liberal alike may unite in praising. Houghton, Mifflin & Co., Boston. \$1.00. C. H. K.

The following books have been received too late for notice in the present number:

THE FOUNDATION OF DEATH.—A Study of the Drink Question. By Axel Gustafson. Boston: Ginn, Heath & Co., 1885. 12mo., pp. 600. \$2.00.

THE ELEVATOR.—By W. D. Howells. Boston: James R. Osgood & Co. Chicago: S. A. Maxwell & Co., 1885. Cloth. 32mo. 50 cents.

FAMOUS WOMEN: HARRIET MARTINEAU.—By Mrs. F. Fenwich Miller. Boston: Roberts Brothers, 1885. 16mo., pp. xii., 304. \$1.00.

FLATLAND.—A Romance of Many Dimensions. By A. Square. Boston: Roberts Brothers, 1885. 16mo., pp. 155. 75 cents.

DADDY DARWIN'S DOVECOT.—A Country Tale. By Juliana Horatio Ewing. Illustrated by Randolph Caldecott. Boston: Roberts Brothers, 1885. 35 cents.

THE DIPLOMATIC HISTORY OF THE WAR FOR THE UNION.—Being the fifth volume of the works of William H. Seward. Edited by George E. Baker. Boston: Houghton, Mifflin & Co., 1884. 8vo., pp. 634.

BACCALAUREATE SERMONS.—By Andrew P. Peabody, D.D., LL.D. Boston: D. Lothrop & Co., 1885. 16mo., pp. 292.

A MEMORIAL OF REV. WARREN H. CUDWORTH.—By his sister. Boston: D. Lothrop & Co., 1885. 16mo., pp. 380.

Little Unity.

LETTER TO BABY.

Wee, darling bairnie,
Have you come from some heavenly land
To our earthly home;
Guided to us by an angel hand?
Did the angel tell you
All would be joy—today—tomorrow;
That in this earth life
No sadness comes, nor sin, nor sorrow?
Could he thus bring you
To the evil of life unknowing;
No word of advice
On its dangerous paths bestowing?
He did not tell you
Of life's struggles, its toil, its duty,
Else this guileless face
Would be shorn of its dimpled beauty.
Ah, well! He knew best.
Blissfully trust; while childhood's sweet years
Glide happily on,
Unclouded by hot, remorseful tears.
Full soon come the ills,
Temptation, and sadness, and sorrow.
Live your joyous to-day;
Far off be the anxious to-morrow.
But, listen, sweet babe;
The misery of a life of sin
Comes but to who *will*,
Who *will* to heaven may enter in.

L. L.

Minneapolis, Minn., Feb., 1885.

A TRUE STORY.

Early in this century, a poor cobbler, living in Cincinnati, whom for convenience' sake we shall call McDowell, has had two sons. The eldest, James, was a quick-witted fellow, fond of study and of argument.

The father saved and for years denied himself of many things that he might keep his son at school, and then at college, in the hope, as he said, "of hearing him wag his tongue at the bar." But while at college James made a profession of religion, joined the Methodist church and studied for the ministry.

"I will adopt no doctrine until I fully understand it," was his maxim.

So after a while he took up the subject of immersion, read countless books, sought advice on all sides, and talked—talked—talked on the subject. Finally he

left his old religious associates, and joined a Baptist church, and for a long time waged noisy and vehement war on all opposed to the peculiar tenets of that religious denomination.

Presently he became exceedingly troubled on the doctrine of the Trinity, which he found difficult to comprehend. Again he argued, read, ran hither and thither in search of some satisfactory theory that would solve the great mystery. Not succeeding, he left the Baptists, and not being able to find any denomination to suit him, started a sect of his own, the distinctive character of which was a peculiar mode of conducting service.

Until the end of his life he remained a dogmatist, belligerent, intolerant; an insatiate talker—the "fighting man of the church." In his home he was irritable and selfish, neither preaching nor practising Christ's love and charity—for he had never had depth of piety enough to study to make them a part of his daily life.

His brother, John, being a dull boy, received but little education, and was taught his father's trade. He, too, professed to be a Christian. He sought to make his religion a part of his daily life, and through its influence on his own mind became a steady, skilful workman, was affectionate and cheerful to his wife and children, and a kind neighbor.

When his father grew old and helpless he took refuge at John's fireside. A blind sister of his wife also found shelter there. A little later a cousin died, leaving two orphan children. John's loaf was small, but his heart was big enough to take them in. They came home to him.

It was a happy, hard-working family. His children and his adopted children grew up and went out to do honest christian work in the world. His father, after a peaceful old age, died, blessing his boy. Neighbors and townsmen brought their disputes to "Honest Jack McDowell" to settle.

In a word, the cobbler made real in his everyday life the teaching of his master. In his poor home and shop his light so shone before men that men honored the God in whom he trusted.

These men are both dead, but their example remains to teach us the difference between true and false Christianity.—*Youth's Companion*.

WHY WE CALL THE CAT "PUSS."—Did you ever think why we call the cat puss? A great many years ago the people of Egypt worshiped the cat. They thought the cat was like the moon, because she was more active at night, and because her eyes change, just as the moon changes, which is sometimes full and sometimes a bright little crescent, or half moon, as we say. Did you ever notice pussy's eyes, to see how they change? So these people made an idol with a cat's head, and named it Pasht, the same name they give to the moon, for the word means the face of the moon. That word has been changed to pas or puss, the name which almost every one gives to the cat. Puss and Pussy-cat are pet names for kitty everywhere. But few knew that it was given to her thousands of years ago.—*Harper's Young People*.

UNITY.

PUBLISHED FORTNIGHTLY BY

The Colegrove Book Company,

135 Wabash Ave., Chicago.

Entered at the Post-Office, Chicago, as second-class matter.

The Subscription price of UNITY is \$1.50 per annum, payable in advance.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Contracts for advertising in UNITY can be made by applying to Messrs. Lord & Thomas, 69 Dearborn St., Chicago. Rate per line, 8 cents. Electrotypes must be on metal.

CHICAGO, SATURDAY, MARCH 7, 1885.

C. D. B. MILLS, of Syracuse, passed through Chicago on the 2d inst., en route to Council Bluffs.

YONKERS, N. Y.—We are glad to see that J. Heddæus, of the last Meadville class, has been called to the pastorate of the First Unitarian church here.

CLEVELAND, O.—F. L. Hosmer is south for a month resting, and W. C. Gannett occupies the bachelor chambers during the week and the Unity pulpit on Sunday. It must be hard for the Cleveland friends to know whether they want their pastor to stay away another Sunday or not. They ought to be "happy with either, were t' other dear charmer away."

DENVER.—The Unity Church of this place issues a circular calling attention to the many activities and obvious prosperity of the society. It has equipped itself with church parlors in a block adjoining the church, has a Unity Club, Ethical Class, Woman's Auxilliary Conference, Sunday Kindergarten, and a public reading-room always open. Let all other churches go and do likewise.

AYER, MASS.—The announcement of this parish for 1885 at hand, shows thorough organization. It is of the old-fashioned sort, the parish and church forming a wheel within a wheel. Under the old theology we can see how this double-barreled arrangement was necessary, the saints forming the one body, needing the help of the sinners to manag secular

affairs; but with the Unitarian idea of the sacredness of this world and its affairs a single organization would be preferable. We commend this simple basis of union of this parish constitution. "We unite to promote the true worship of God and welfare of mankind."

LYNN, MASS.—The death of Rev. J. G. Forman will carry peculiar sadness and awaken tender memories to the earnest little church at Alton in this State, where years ago he labored with an efficiency that continues to deepen the life of that church to this day. The Unitarian church at this place has a Tuesday evening service of studies in Dante, and announces a course of Sunday evening lectures by Rev. E. H. Hall, of Cambridge, M. J. Savage, of Boston, and the pastor, S. B. Stewart.

LOS ANGELOS, CAL.—Rev. J. H. Allen, writing to the *Register*, speaking of the liberal movement here, says: "The call is issued to 'Unitarians, Universalists, Swedenborgians, and Progressive Friends, with all who may be disposed to build up here a liberal and unsectarian church'; and the name of the movement is not 'Unitarian,' but 'Unity.'" This is another hint that there is a fellowship yet possible larger, finer, more sacred, than has yet been realized by the name "Unitarian." Towards that high mark we press forward. If, when it is recalled it will be then called Unitarian, as we expect, we will be glad; if not, we will like then, as now, the Unitarian thing better than the Unitarian name.

MILWAUKEE.—The Wisconsin Humane Society, of which Rev. G. E. Gordon is president and Mrs. Gordon the efficient secretary, has issued a leaflet giving a summary of its work for the past three years, from which we are pleased to see that while the horse is not neglected the child is not forgotten, as is sometimes the danger with these societies. 196 horses have been interceded for with cruel drivers; 138 have been given a vacation; and 25 have been mercifully hastened to the happy grazing-ground in horse Heaven by the bullet; but 613 children have been rescued; 51 of them have been provided with homes; 108 persons have been prosecuted for cruelty to children; and 54 girls have been rescued from lives of shame. Send to Mrs. G. E. Gordon, secretary, 451 Broadway, Milwaukee, for this and other material that will show you how much one society can do towards bringing about the kingdom of God.

SYRACUSE, N. Y.—The local branch of the Women's Auxilliary Conference send us their programme for the current year. This society was organized in March, 1883, since which time it has held fortnightly meetings each year from October

to May at the residences of different members. One meeting each month has been given to considering Unitarian or religious topics. Last year the alternate meetings were devoted to literary subjects; this year to social science, sanitary reform, public charities, and the like. The attendance has usually been between thirty and forty. At each session the subject for consideration is introduced in a paper by one of the members, followed by a general discussion. The society has made something of a beginning in postoffice mission work. Financially, it is for the present confining itself to home work, and will undertake the furnishing of the new church edifice which is to be completed this spring. We are indebted for these particulars to the Secretary, Miss Mary E. Hawley, 61 Montgomery street.

WHAT IS THE CIVIL SERVICE REFORM?—This question is admirably answered in a slip issued by the Civil Service Reform Association, No. 4 Pine street, New York. Send for a lot of them and do missionary work with them:

WHAT INTEREST HAS A POOR MAN IN THE REFORM OF THE CIVIL SERVICE?

Every interest. He has a personal interest in the first place, because he is not necessarily *incompetent* in consequence of being *poor*, and he has a right to a chance for appointment if he wishes it.

He has a personal interest, because if not competent himself, *his son*, educated in the public school, may readily become so.

He has a personal interest, because reform means lower taxes, and the poor man pays his full share of taxes in house rent, and food and clothing, and everything that he uses.

He has a personal interest, because it is the interest of *every* citizen that the business of the government shall be well and honestly managed.

He has a personal interest, because the politician who is trying to feather his own nest is always the worst enemy of the citizen, while pretending to be his friend, and the *Reform of the Civil Service* means the destruction of the Boss.

He has a personal interest, because no other reform is safe, or can even be successfully prosecuted, until *Reform of the Civil Service* has been secured.

HOW CAN ONE LEARN MORE ABOUT THIS MOVEMENT?

By addressing the Secretary of the Civil Service Reform Association, No. 4 Pine St., New York.

CHICAGO.—The C. W. U. A. met at the Church of the Messiah Thursday, February 26. Topic: "The Best Method of Propagating Unitarianism." The leader, Miss Roberts, gave a very able paper. She said that our missionary work

thus far has been too spasmodic, lacking the strength that comes from consolidated effort. There has been a lack, also, of well grounded convictions, and, perhaps, of emotion. Women who can speak readily and well upon literary subjects, are unable to voice their feelings for want of training. We want more heart in our work but we want it governed by the head. The strongest arm of Woman's work at present, is the P. O. Mission; but we must not content ourselves with sending tracts. They must be accompanied by the right-hand of fellowship, which in some way the receiver must be made to feel. The women now find themselves thrust to the front of this work, and it was hoped they would respond to the needs and not let the wave ebb again, but carry it on until it shall spread all over the land, for we have a religion for the masses if we can only learn how to reach them.

The paper was followed by an interesting discussion and the attendance was large. MRS. C. G. THOMAS, *Sec'y*.

—Unity church was young again last Sunday when Robert Collyer stood once more behind the pulpit, a very king on his throne. Everybody was there, and hymns were sung, tears were shed, babes were baptized, and souls uplifted, as of old. The shaking hands that followed necessitated a larger meeting than the preaching. When Robert Collyer comes to Chicago, he comes to his own, and is known by them.

KANSAS CITY.—The Unitarian cause in Kansas City is worthy of notice just at this time. The excellent influence of Rev. D. N. Utter, who labored for several years to lay the foundation for liberal Christianity among us, is now manifest in the abundant harvest made ready for Rev. Robert Laird Collier, who proves himself to be an able reaper. Brother Collier is very much devoted to his work, and commends himself to the thinking public, as a "good minister of Jesus Christ." We are fed and delighted with his sermons. Arrangements are in progress to erect a large and beautiful house of worship. Among the evidences of Unitarian influence in this city, is the movement under the leadership of Rev. J. E. Roberts. He was for several years pastor of the leading Baptist church of this place, but has been made to see the way of truth more clearly, and is now preaching to the "People's church" with much acceptance. He is a ripe thinker and eloquent preacher, and is very popular in his present movement. His faith and judgment are fully with us, and it is quite probable, that at no distant day, his present congregation will ripen into a fully recognized Unitarian society. We have room enough here for both these ex-

cellent preachers, Roberts and Collier. If you will pardon the personal allusion, I would like to tell you of my great delight and joy in my "new birth," out of "orthodoxy" into "CHRISTIANITY." For twenty years I officiated as a minister at the orthodox altar. I was strictly obedient to my convictions of truth, but no one can describe the fear I experienced lest my human blunders would drive many souls to perdition. I now rejoice that I can trust God in the darkness that must necessarily attend all nations of religion. True rest and peace come only by casting off the burdens of error.

Yours,

S. D. BOWKER.

KANSAS CITY, Feb. 26, 1885.

FALL RIVER, MASS.—We are glad to secure from a correspondent the following account of the affairs of the Unitarian Society at this place. We wish other societies would report. The society is the only Liberal church in a city of 55,000 inhabitants, and has had a checkered fortune, and not the prosperity it deserves. It started on its career a little over fifty years ago, with Rev. Dr. Briggs, then fresh from the Divinity school, as its pastor. Among other ministers the society has had Rev. Samuel Longfellow, Rev. J. F. W. Ware, the last pastor having been Rev. M. Hayward, now at South Boston. The present incumbent, Rev. A. J. Rich, has been the minister for one year, and the society seems to be settling down to real business. The Sunday-school, C. C. Roundsville, superintendent, has made its average attendance 64 per cent. larger than the previous year, and the pastor's class has increased from about half-a-dozen to fifty-five—forty being present at a time—with a constant increase from week to week. The congregation has increased a little over 50 per cent. by actual count of the sexton, and there is an increased interest in the regular service. A new departure has been an evening service, which was held thirty-eight evenings, besides vespers six times, averaging one hundred and twenty-one persons.

The vestry was, at the beginning of the year, put in parlor order, with carpet, chairs, pictures, piano, and plenty of gas light. The service was conducted with a voluntary chorus choir, responsive service, and a talk or extemporaneous lecture of thirty minutes, the whole service occupying an hour, subsequent to which the entire congregation was invited to spend a half-hour in a quiet, social way. This was also a new feature, and has proved a most excellent thing by way of cultivating acquaintance and making the service attractive. The subjects discussed were of a practical character, with now and then a doctrinal question, and topics of the times. The pastor conducted all

the services for the year, save three exchanges. The Bible class will probably have to take the church proper soon to find ample accommodation. The Sunday-school has adopted the custom of holding four concerts annually, and these series always crowd the house.

The "Unity Club," organized by Mr. Hayward the year before, has been reorganized with one hundred and ten members, and holds bimonthly meetings, alternating with literary and musical, social and dramatic evenings. A course of fine lectures is annually held. Besides this, the Ladies' Society hold monthly suppers in the vestry several months in the year, and give special entertainments to the children; and on Washington's birthday there is usually a dramatic entertainment and supper or "garden party," as this year, to make money.

The Unity Club meetings are for the most part free to members. There has been formed during the year a branch of the Women's Auxiliary Conference, which is for the most part a literary club, and has a fine prospect of growth and usefulness. It has for its membership some of the best members of the society. Our "Pussy Willow Club," composed of children, mostly little girls of the Sunday-school, has had one year's existence, and will be a regular institution. It held a fair of its own handiwork, at which it made about \$60, one-fourth of which was sent to the Children's Mission in Boston; the rest was devoted to chairs and sofa for the vestry. Another club in the Sunday-school has been formed, composed of older girls, and it will give entertainments for the aid of the Ladies' Society entertainments.

The pastor is trying to bring in the laymen of the society to conduct evening services, in their turn, and the beginning of this new order took place February 21, when a "patriotic service," conducted by Hon. Milton Reed, ex-mayor, who gave an address on the "Character of the Pilgrims."

To this exterior, cheerful outlook there should be added the fact that more and more are the people becoming united and efficient in carrying on the affairs of the society, and its future is something the earnest workers and the loyal and true are looking forward to with interest and hope. The Channing Conference will meet with this society next April.

Unity Short Tracts,

A NEW SERIES.

Price: 100 for 40 cents.

Now Ready: "A Blessing on the Day," by W. C. G.

Unity Office, 135 Wabash Ave., Chicago.

Announcements.

To the Churches of Illinois.

DEAR BRETHREN AND SISTERS:—You who read the *Register* and *UNITY* have observed the timely appeals recently made by Secretaries Reynolds and Sunderland for contributions to the treasuries, respectively, of the A. U. A. and the W. U. C. I trust you have taken these appeals to heart, and have already responded, or are about to respond, with substantial aid to these calls. At the same time I would ask you to bear in mind the claims of your own state "fraternity." Your conference, at its last session at Monmouth, again assumed the responsibility of the missionary work inaugurated the previous year. Appeals have been sent to you, asking you to contribute towards the support of this work, which cannot be carried on without your aid. Already nearly half the year has elapsed. The A. U. A. has nobly redeemed its promise of help, but our home churches are yet far in arrears. This delay greatly increases the difficulties of systematic and well planned missionary activity. Shall we not feel the obligation to stand by our guns, and make our state conference thoroughly strong and efficient?

Do not pass this appeal on to your neighbors or regard it as addressed to some other church than yours. *It is to you.* Contributions should be sent as early as possible to the treasurer, C. E. Switzer, Galesburg, Ill.

JOHN R. EFFINGER,
Secretary of the Fraternity of I. L. R. F.

Wanted—Unitarian Reviews.

Any person willing to dispose of the following numbers of the *Unitarian Review*, may hear of a purchaser by addressing this office:

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1881, Jan., June.
1882, Jan., Feb., March, April, May, June, July, Aug.
1883, May, Nov., Dec.

Notice.

Notice is hereby given that at the annual meeting of the Western Unitarian Sunday-school Society in May, 1885, an amendment to the by-laws will be proposed, to provide that the day for the regular monthly meeting of the Board of Directors shall hereafter be Monday, instead of Thursday, as at present.

E. T. LEONARD, Sec'y.

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The Exchange Table.

The Snow.

Mrs. Caroline Mason, in the *Monthly Religious Magazine* of March, 1866.

How silently falls the snow!
Like a tender blessing from God above
To the weary, waiting world below;
How graciously falls the snow!

See how the unsightly earth receives
The covering that His mercy gives
To hide her poor deformities!
How deftly to her breast of brown
She hugs each snow-flake hurrying down,
As glad to hide her visage—marred
And grimmed and torn and battle-scarred,
Glad to hide it out of sight,
Beneath a veil so pure and white.

O earth, poor earth! I'm weary too;
And sin for me, as well as you,
Has woven her dark deformities;
For who so good, or who so wise
But that some weakness underlies
And mars his best designs, and makes
Abortive half he undertakes?
O earth, brown earth! I would for me
Some veil of pitying might descend,
And cover, as the snow does thee,
My failings alike from foe and friend!

Well, in the grave it will be so;
I shall be sacred then, I know!
Friend and foe
Will whisper, as they come and go
About my dust: "Poor soul! she lies
Only a few short feet below;
She who was once so good and wise,
So full of all sweet sympathies!
Ah! but the good die first—and she
Was of the best." O charity,
Hiding a multitude of sins,
Pity it is that it begins
The other side of the grave. Go to,
Fond fools! give to the dead their due
Of honest praise—no more. God knows,
The brown earth, underneath her snows,
Hides many a seam and many a sore,
And many a wound but half healed o'er;
And are we better than before
Because the sods do cover us?
Death—has it power to cleanse us thus?
"The dead are sacred." Even so:
Therefore reproach them not. But, oh,
Are not the living sacred too?
What is it that we should do?

O friends! be generous to-day!
Wait not till I am senseless clay;
Judge me with judgment tender, just,
As you were sobbing o'er my dust.
What I am now, that I shall be
When the green sods are over me;
No better, and no worse. Alas!
Could I hear aught beneath the grass?
Though you should praise me never so
loud,
Could I hear aught in my white shroud?

Better one word of love to-day,
Than fifty eulogies o'er my clay;
Better one tear of pity here
Than torrents of grief above my bier.

O earth, brown earth! nay, brown no
more;
See what a white shroud wraps her o'er—
Emblem of charity, gentle, pure,
Hiding the wounds it cannot cure—
While silently, silently still they come,
The pitying snow-flakes, white and dumb;
Breathing a benediction each,
Something deeper than human speech;
Saying—or seeming as they said,
While I listened with bowed head—
"Thus let thy pitying love o'erspread
The failings of thy kind; and so,
Be it friend or be it foe
Hath wounded or traduced thee, take
No weak revenge, for love's dear sake
And for thine own; but let the snow
Of thy sweet mercy, like a pall
Of tenderest love and pity, fall,
A white, white shroud—and cover all."

Who is Who; 'or, Blue Blood in Boston.

Mrs. Kate Gannett Wells in "About People."

Scene—A crowded supper-room on Beacon street.

Young Lady, who has eaten her ices
in silence alongside of a middle-aged
lady, a stranger—The room is very hot
and the ices are refreshing.

Middle Aged Lady—Y-e-s—Have I
met you before?

Young Lady—No, and perhaps we
may never meet again, but I hoped I
might take the liberty of speaking to you
now.

Middle Aged Lady—Yes, I am Mrs.
B. of D. avenue, and you?

Young Lady—I am Miss W. of X
street.

Middle Aged Lady—Ah! Indeed! The
ice is cooling.

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